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"Truth shall spring out of the earth; and righteousness shall look down from heaven" (PSALMS 85 : 11).

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CONCERNING THE BRASS PLATES.

BY THOMAS W. BROOKBANK.

THE writer had the privilege, during part of the time when President Hyrum M. Smith had charge of the European Mission of the Church of Jesus Christ of Latter-day Saints, of doing some missionary work among the people of the British Isles, and he has not forgotten that one of the objections which some of the opposers of this work then urged, with a good deal of vehemence, was the alleged fact that the ancient Israelites never did progess far enough in the finer arts to become capable of engraving artistically on metal plates, such as it is claimed in the Book of Mormon the Jewish Scriptures were recorded upon, and which were carried by a certain Israelite named Lehi to the Western Continent, about B. C. 600. It was asserted in particular that the Jews never did make use of brass plates upon which to record the word of God or anything else. From their point of view the Book of Mormon claim in this matter is worthy of ridicule only, and consequently the entire book must be condemned as a gross imposture. "How was it possible," they ask, "that the Israelites, while groaning in Egyptian bondage, could become proficient in any of the finer arts?"

That there is another side to this case shall be made manifest in the remarks that are to follow. We shall find that though the Israelites were oppressed by the Egyptians and held in servitude for several generations, they nevertheless did acquire a high degree of skill in the more refined arts, or some of them at least, and one of those arts was the engraving of records on plates of brass. The field that is to be covered in this undertaking is rather a wide one, and the entrance to it is found at the very beginning of the history of writing among the Israelites.

The first Biblical reference to material used by that people for writing upon is as follows: "O that my words were now written!

that they were printed in a book! That they were graven with an iron pen and lead in the rock forever" (Job 19: 23, 24).

Biblical commentators are of the opinion that three different kinds of writing materials are referred to in this quotation, and these are (1) papyrus, (2) lead plates, and (3) rock pillars or tablets. According to the chronology in common use, the time involved is about B. C. 1,520, which is 31 years before the Israelites set out on their migration from Egypt for the land of Canaan. It thus becomes apparent that the art of writing and that of engraving on metal, etc., were known to the Israelites during the latter part, at least, of their term of bondage in Egypt. The circumstance that the book of Job is included among the inspired and sacred writings of the Israelites is about conclusive that the author of that book, as well as the principle personage mentioned in it, were Hebrews. The author, as well as Job himself, must have been prominent members of society in their day, and though almost certainly Hebrews, it is not assumed that the arts of writing and engraving on metal were *largely* praticed by the Israelites while in a condition of servitude. The present purpose is merely to make it apparent that these arts had been in use among the ancients in Mediterranean regions before the time of the Exodus, and that it is not possible to deny successfully that that knowledge in a practical way was possessed by the Hebrews.

Later in Israelitish history additional writing materials were parchment, vellum and basil. These were the prepared skins of sheep and goats, and when several skins were sewed together, end to end, they were called *books*, *rolls* or *sticks*. They got the latter name from the circumstance that the ends of the connected skins were fastened to sticks, or rollers, upon which the books were rolled or wound for convenient handling when being read.

We now come to something quite definite which manifests that the Hebrews were skilled in the arts mentioned; for before the year which witnessed their departure from Egypt came to an end, the Lord gave a commandment which required the exercise of the engraver's art, and one may be sure that work of an inferior quality would not have been acceptable in this instance. The command is in these words: "And thou shalt make a plate of pure gold, and grave upon it, like the engraving of a signet, Holiness to the Lord" (Exodus 28: 36).

It is the height of folly for one to assume that while the Israelites were on the march in a desert, and undoubtedly deprived of many facilities of doing fine work which they had previously enjoyed while in Egypt, they *all at once*, when confronted with a demand from the Lord for doing some fine work in the engraver's art, acquired the necessary proficiency to neatly fashion the band of gold and engrave the words on it to the Divine acceptance. When one reads about the extraordinarily fine

work which was displayed in the structure of the Tabernacle and its furnishings (all wrought in the desert, too), one is amazed to find that men claiming to be intelligently informed respecting the early history of the Israelites, so disregard leading facts in the matter as to contend that, in the early days of that people, they did not know enough to make metal plates and engrave them. What is more likely than that, since the Egyptains up to only a few years previous to this time, could have had no thought of being compelled to give the Israelites their freedom, they made some of the more intelligent of the Hebrews do much of their finer work, while the masses were compelled to do the drudgery? In the first few verses of Exodus, chapter 31, it is stated that they were able to "devise cunning works, to work in gold, and in silver, and in brass;" and that they understood the cutting and setting of precious stones, the carving of wood, and could "work in all manner of workmanship." The different kinds of fine work which they executed while in the desert is proof that Moses did not exaggerate their artistic abilities when he wrote the chapter of Exodus last cited.

The next quotation from Scripture relating to the use of metal for recording purposes is found in Isaiah 8: 1, 2, and is as follows: "Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah."

Commenting on a part of the first verse of this quotation, Dr. Adam Clarke, whose marked ability as an interpreter of Hebrew can not justly be called in question by any one, gives us some very interesting information, to say the least. To begin with, this learned divine renders the words in the quoted text, "Take thee a great roll," as follows: "Take thee a large mirror." Then to justify the change in the reading as he thus proposes, he gives the word in the original Hebrew text which is translated "roll" in English, and says that it is not derived from one which signifies *to roll*; but from a verb almost identical in orthography with the other, and which has the meaning of "*to render clear and bright by rubbing; to polish.*" Moreover, after spelling out in English the pronunciation of the Hebrew word involved, namely: *gillayon*, he says that "therefore, according to this derivation (gillayon) is not a roll or volume, but may very well signify a *polished tablet of metal*, such as was anciently used for a mirror. The Chaldee paraphrast renders it by *luach*, a *tablet*, and the same word, though somewhat differently pointed * * * the Chaldee paraphrast *and* the rabbins render a *mirror* (in Isa. 3: 23). The mirrors of the Israelitish women were made of brass finely polished (Exod. 38: 8); from which place it likewise appears that what they used was little hand mirrors which they carried with them even when they assembled at the door of the

Tabernacle. I (Dr. Clarke) have a metalline mirror found in Herculaneum which is not above three inches square. The prophet is commanded to take a *mirror*, or *brazen, polished table*, not like these little hand mirrors; but a large one; large enough for him to engrave upon it in deep and lasting characters * * * with a workman's graving tool, the prophecy which he was to deliver * * * and that it might be done with the greater solemnity, and to preclude all doubt of the real delivery of the prophecy before the event, he calls witnesses to attest the recording of it. The words were to be written with a man's pen: i.e., though the prophecy be given in the vision of God, yet the writing must be real: the writing must be transcribed on the great roll" (brass plates, or mirrors) "that it may be read and publicy consulted" (Dr. Clarke's Commentary, Isa. 8: 1).

In the course of the remarks made by Dr. Clarke he referred to a certain class of Jewish teachers and writers called Paraphrasts; and a few remarks concerning them and their work is in place. While the Israelites were in Babylonish captivity they made use quite largely of the Chaldee or Aramaean forms of speech, and the result was that when they returned to their native land there were many of them who could not fully understand the Hebrew, in which language by far the greater part of their Scriptures was then written. There was, therefore, a necessity that an explanation of the meaning of the original, in some instances, should be given so as to make the sense of the text understandable and clear to all, and it is owing to this fact that we have the original of the "great roll" upon which Isaiah was commanded to write his prophecy explained as *a polished plate of brass*, or *a mirror*. The interpretations thus put upon the Scriptures by the learned Israelite paraphrasts were called *traditions*, and were handed down by word of mouth from one generation to another until in the first century before, and in the century which followed the beginning of the Christian era, they were committed to writing in rolls or books called Targums. Jonathan ben Uzziel on the prophecies and Onkelos on the Pentateuch are the most noted Targum writers, and their works are of great value as aids in the correct interpretation of the Old Testament Scriptures, as learned Hebrew scholars informs us.

The evidence which is supplied in the remarks of Dr. Clarke, so far as they relate to the meaning of the original Hebrew for the "great roll," together with the facts which are found in the writings of the paraphrasts, manifest plainly, in our humble view, that the ancient Israelites did make use of brass plates as well as other materials upon which to record the word of God. If one is disposed to deny the legitimacy of this conclusion, how can he account satisfactorily for the fact that brass plates are spoken of at all in connection with the writing of ancient Scriptures?

(TO BE CONTINUED.)

THE ONLY WAY TO BE SAVED.

By William A. Morton.

At the close of a religious service, a few days ago, the writer of this article was handed a gospel tract, entitled, "John 3: 16." Therein the author told how this single verse of Scripture had brought God's greatest gift—eternal life—to a dying man in a hospital in Dublin, Ireland. In his last moments the man groaned aloud: "God have mercy! I am such a sinner, I am not fit to die! What shall I do? What will become of me?"

A little boy, hearing the piteous wails of the dying man, told him he could find something that would do him good. "Here it is," said the lad, and he repeated John 3: 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Through these words," says the author of the tract, "Patrick found peace in his dying hour, and entered into eternal life."

There is no doubt whatever in the mind of the writer that a firm belief in Jesus Christ as one's personal Savior and Redeemer brings a goodly measure of peace and comfort to a truly penitent sinner. It does; it was designed for that purpose, and from the days of Adam to the present it has accomplished the end for which it was designed, and will continue to do so down to the time that was spoken of by the inspired apostle, when every knee shall bow, and every tongue "shall confess that Jesus Christ is Lord, to the glory of God the Father."

But there are other things just as essential to salvation as belief in Jesus Christ. Belief in the Son of God is the first letter of the Gospel alphabet, but it is not the complete alphabet; it is the first round of the ladder that reaches from earth to heaven, but not the topmost round; it is the first step on the way to the kingdom of God, but not the end of the journey.

Christ, the "author of eternal salvation," never taught that men could obtain everlasting life by simply believing on Him. On the contrary, He has left on record a declaration which completely refutes that doctrine. Here are His words: "Man shall not live by bread alone, *but by every word that proceedeth out of the mouth of God*" (Matt 4: 4). If there were no other Scripture bearing on the subject, this alone ought to convince people of the falsity of the doctrine that belief in Jesus is all that is necessary to bring to mankind God's most precious gift—eternal life.

It is strange that this erroneous doctrine has persisted in the world when there is so much evidence to the contrary. It is a well-known fact that there are thousands of men to-day who believe in Jesus Christ, and who, notwithstanding their belief in Him, are living wicked and ungodly lives. What has belief done for these people? Has it saved them? No, it has not, nor

will it ever save them. If they are ever made partakers of eternal life they will have to do more than simply believe in Jesus—*they will have to repent of their sins, forsake their iniquities*, and that, too, in all earnestness and sincerity of heart. Repentance is just as vital a principle of the gospel as faith; it is just as essential to salvation; and except a man yield obedience to it he cannot be saved in the kingdom of God, for no man can be saved *in* his sins.

Christ told the people in his day that except they repented they would surely perish, as did the people in the days of Noah. And in these latter days the same divine decree has gone forth. In a revelation given to the Prophet Joseph Smith, March, 1829, the Lord said: "A desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, *if they repent not*, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming" (Doctrine and Covenants 5: 19).

It is a fact, clearly set forth in the Scriptures, and supported by reason, that all men, in order to obtain salvation in the kindom of God, must not only believe in Jesus Christ, but must also repent of their sins; yet notwithstanding this, there are some who continue to preach and to teach that all a man must do to be saved is simply to believe the sixteenth verse of the third chapter of John's Gospel, and thousands of people go down to their graves hugging this "strong delusion."

Grand and glorious as are the principles of faith and repentance, they are not the only means that God has ordained and revealed for the salvation and exaltation of His children. There are other things just as essential, and one of these is *water baptism*. This simple ordinance of the Gospel of Christ has been the subject of a great deal of controversy. Why? Is it because it is not plain enough for people to understand? No, for there is nothing plainer in Holy Writ than water baptism. It is because "darkness covers the earth, and gross darkness the people," as the Prophet Isaiah predicted. What could be plainer than the preaching of John the Baptist, a man who was as simple in his speech as in his food and clothing? This divinely-appointed messenger taught not only faith on the Lord Jesus Christ and repentance of sin, but also baptism "*for the remission of sins*" (Mark 1: 4; Luke 3: 3). And to the people assembled on the day of Pentecost the Apostle Peter delivered the self-same message. To their anxious cry, "Men and brethren, what shall we do?" he answered: "Repent, and be baptized ever one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 37, 38).

Now, if baptism be for "the remission of sins"—and the Scriptures show that such is, indeed, its object—then it is just as essential to salvation as faith and repentance, for without re-

mission of sins no man can enter into the kingdom of God. If further proof were necessary, it is found in the words of the Savior, spoken to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5).

But there is another baptism which is just as essential to salvation as water baptism; it is the baptism that Christ received after He had emerged from the waters of Jordan, and which his disciples received on the day of Pentecost; it is the baptism that Philip's converts in Samaria received under the hands of the Apostles Peter and John, and which the penitent, baptized believers at Ephesus received under the hands of the Apostle Paul; it is the baptism of the Holy Ghost, which, according to the solemn declaration of the Lord himself a man must receive before he can enter into the kingdom of heaven.

In the foregoing it has been clearly shown that belief in Jesus Christ is not sufficient of itself to secure salvation; that it must be followed by genuine repentance, and that faith and repentance must be supplemented with the baptism of water and of the Holy Spirit. These are the first principles and ordinances of the Gospel, as taught by Christ and His apostles, and which the Lord in his infinite love and mercy has restored in its fulness in these last days through the Prophet Joseph Smith, together with authority to proclaim it to "every nation, and kindred, and tongue, and people," and to administer in the ordinances thereof. Only by obeying the fullness of the gospel can man obtain "a fullness of joy."

MY BEST.

If I have tried to do my best,
  And failed for lack of strength or skill;
If I have brought unto the test
  All that I have of worth and will,
And then go down unto defeat,
  I need not fear God's judgment when
I kneel before His mercy seat,
  For that is all He asks of men.

God does not say that we must win,
  Nor are the souls of failures lost.
The weakest of us shall get in
  If, when our barks were tempest-tossed,
We tried to steer our course aright,
  And give our best to every task.
An honest effort in the fight
  Is all that God Himself will ask.

—SELECTED.

THURSDAY, JULY 14, 1921.

EDITORIAL:

"A MAN'S A MAN FOR A' THAT."

During a recent visit to Stratford-on-Avon, birthplace and burial-spot of the immortal Shakespeare, I was reminded of Burns' famous phrase, above-quoted, and of the mental attitude of a large portion of the human family upon the subject of worldly wealth—that portion responsible for the widely-sown opinion that a man or a woman, before he or she can be truly good or truly great, must be possessed of a certain amount of money or other property—must be wealthy, or at least well-to-do; and if this be not the case, that said man or woman is not entitled to the same degree of consideration as would otherwise be his or her just due.

As if to forefend against any such conclusion regarding Shakespeare, the caretaker at the humble abode where the world's mightiest genius first drew breath assured the little party of which I was a member that it was a mistake to suppose that the Bard of Avon was a poor man, there being ample documentary evidence (some of which was shown us) proving quite to the contrary. In like manner, the one having charge of the Ann Hathaway Cottage, in the adjoining village of Shottery, took similar pains to impress upon us that the woman whom Shakespeare married was not a poor girl, as many supposed, nor was the house in which she lived and where the poet came to woo her, a "cottage," but "a house of fourteen rooms," etc.

All of which was very interesting, as everything must be having any connection with characters so illustrious. But I could not help thinking (ironically, of course) what a perfectly awful thing it would have been if the creator of Hamlet, Macbeth, and other undying productions, masterpieces of poetic and dramatic art, had had the misfortune to be anything less than a well-to-do member of society, or had so far forgotten himself and the duty he owed society, as to marry a poor girl who lived in a cottage! How thankful the world ought to be that all was so different, and that Providence warded off from William Shakespeare and Ann Hathaway this unspeakable disgrace!

When Shakespeare uttered, by the mouth of Puck, his memorable quip "What fools these mortals be!" he had in mind, I fancy, not the class represented by those courteous and genial caretakers at the Shakespeare and Hathaway homes, but rather those who originated the shoddy sentiment so glibly repeated there—those who first thought it necessary to apologise for genius in corduroys—such rare human beings as that gifted plowman of Ayr, whose

jewel-like lyrics "on the fixed forefinger of all time sparkle forever."

No sensible person will question the benefic uses of wealth, which, like the ability to acquire it, and wisely use it, is a gift from God. as much so as the power to write a play, or to compose a piece of music. But the mere possession of property is no indication of genius, no sure sign of merit. At best, it is only a means to an end, a setting for the jewel which it surrounds. The Savior of the world, the sublimest example of genius linked with poverty, did not deem it necessary to be rich in order to be respectable. To the young man who "had great possessions," and who had asked of him what good thing he should do to inherit eternal life, Jesus answered: "Go and sell all thou hast, and give to the poor, and come follow me." Speaking of himself, he said: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Was he therefore any less deserving, any less worthy of confidence and esteem?

Jesus was not poor in reality. The true riches, the treasures of eternity, were his. He possessed the earth and the fullness thereof. He was the creator and owner of the universe, to redeem which "he emptied himself of his glory," and became, for our sakes, and, to all appearances, poor. But he was "a man for 'a that"—aye, far more than man—a God—and they are greatest who most resemble him.

O. F. W.

INTERESTING MISSIONARY EXPERIENCES.

In the eighth chapter of the Acts of the Apostles there is an account of a remarkable conversion—that of an Ethiopian, a servant of Queen Candace. He was a devout man, an earnest seeker after truth, and because of this had commended himself to the attention of the Lord, who is "a rewarder of them that diligently seek him,"

There was in Samaria at that time a missionary named Philip, and to him the angel of the Lord appeared and said: "Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Philip obeyed the divine command, and on arriving at the place, saw, in the distance, a chariot coming towards him. As it drew near, the Spirit of the Lord told him to join himself to it. He did so, and found the occupant—the Ethiopian above referred to—reading Isaiah's prophecy concerning the Messiah. Philip told him how this remarkable prophecy had been fulfilled, taught him the first principles and ordinances of the Gospel, after which he baptized him.

On reading this a few days ago, I was reminded of a somewhat similar experience which the late Richard Smith, author of the

hymn, "Israel, Israel, God is Calling," had while laboring as a missionary in the Isle of Man, and which he related to me. He accepted the Gospel in Ireland when he was a young man, and for doing so was denounced and disowned by his people. He was turned out of his home and told never to enter it again, which he never did. For the same reason he also lost his position, and was obliged to go to another city, many miles away, in order to obtain employment.

Before going to Utah he was called to labor as a missionary and was sent to the Isle of Man. He arrived at his destination on a Saturday morning, and immediately commenced his work, that of distributing tracts. In the afternoon he met a woman who was a member of the Church. She was the only Latter-day Saint on the island at that time, and we can imagine her joy on meeting the missionary. She invited him into her home and treated him with the kindness that is due a servant of the Lord.

That night, as the missionary lay upon his bed, he heard a voice saying to him: "Arise and go to Cronkamona, to a man there, and tell him that that which he has done the Lord has not received, but that you have authority to baptize him for the remission of his sins." The missionary arose early in the morning and inquired if there were a place on the island named Cronkamona. He was told that there was a place bearing that name, about seven miles away. As soon as he had eaten breakfast he set out on his errand. After traveling some time he stopped at a farm house and asked a young woman who came to the door in response to his knock, if she could tell him how far he was from Cronkamona. "You are in Cronkamona," she answered, and then added: "You look tired; come in and rest a little while." He accepted the kind invitation, and was soon engaged in conversation with the young woman's father. Later the mid-day meal was spread. The missionary arose to take his departure, but was invited to stay and dine with the family. Just then a young man entered and received a similar invitation. During the meal religious subjects were discussed, chiefly water baptism. Elder Smith quoted Scripture to show that baptism should be performed by immersion, and that its object is for the remission of sins. His arguments were combatted in a friendly way by the young man, who seemed to be greatly interested in the ordinance of the Gospel. When the meal was ended he arose and left the house. As he did so, the Spirit of the Lord said to the missionary: "That is the man to whom you have been sent." Elder Smith arose, bade his friends good-bye, and followed the young man. Overtaking him he placed his hand on his shoulder and said: "My friend, I do not know what you have done, but whatever it is, I have been sent to tell you that the Lord has not accepted of it, but that I have authority to baptize you for the remission of your sins." The

young man was dumbfounded. He gazed at the missionary in utter astonishment. Then he said: "I know that you are a true servant of God, for no one knows what I have done save the Lord and myself. I took issue with you to-day on water baptism in order to draw out all the information you had on the subject. My belief concerning baptism is just the same as yours: I believe the ordinance should be performed by immersion, and that it was instituted for the remission of sins, but being unable to find a minister on the island who believes in baptism as I do, last evening I went down to the sea and baptized myself."

Soon after this Elder Smith baptized the young man and confirmed him a member of the Church of Christ. A number of years ago the writer had the pleasure of meeting and conversing with him in Salt Lake City.—W. A. M.

THE GROUNDS OF OUR BELIEF.

In one of the chapters of his little work, "My Ideals of Religion" (Longmans, Green & Co., London), Mr. Walter J. Carey, M.A., R.N., says: "I have often asked myself, 'On what grounds do I believe what I teach other people?' And it is a fair question. For after all we have never seen God nor even the material wonderful works which Christ and his Apostles did. 'Is it possible,' I say to myself, 'that it's all a fairy story, with nothing solid in it, but only a fancy and a dream?' Yet I have no doubts myself. After all, this sort of life we live here doesn't encourage fairy stories. One never knows how long one may live, and the shells that got my cabin and my church last time may get me next time. Is it a time to depend upon legends? So I drop thinking about arguments used by other people: I drop the teleological arguments and ontological and all other logical arguments, and simply say, 'Why do I believe?' And my honest answer would be this: I partly believe because I have been overwhelmingly conscious three times in my life of spiritual forces at work in me. I believe these things are called conversion by some people: when one is conscious of a light in the soul and feels an absolutely irresistible drawing toward Someone. And the surrender of oneself to God and his will, although it involves a new and strange obedience to conscience and a big struggle with bad habits and sins, is yet accompanied by such overwhelming happiness and satisfaction as to be finally and conclusively convincing.

"I suppose this is a special sort of conversion given to certain people either because God has a particular bit of work for them to do, or because they are so bad that they would be lost without it. I wish everybody had the experience: it would save a lot of argument and make so many books unnecessary; but I suppose God means most people to come to himself by the ordinary roads

of duty done and conscience obeyed. I am quite sure it is not necessary for everybody: conversion to me means conversion of will; a whole-hearted acceptance of God's pardon and grace in and through Christ, and a resolute determination to be true to God. Once again, I hate bringing in this personal experience, but I don't see how I can be honest and leave it out. It stands to reason that when I ask myself 'Why do I believe?' this vivid and and unexpected revelation of twenty-four years ago—which lasted most luminously and vividly for nine months, and endures still—is bound to bulk largely in my mind and heart.

"I dare say some people would tell me that I had no right to let this experience of mine take such a large place in my confidence. They would say: 'It is probably only an individual fancy born of adolescence,' and so on. Yet I don't know. If you had once genuinely fallen in love and afterwards found out that you were the only person in the world who had ever done so, which would you doubt? Would you doubt yourself or the world? I reckon I should pity and doubt the world. Your experience would be so vivid and joyful and in the truest sense real, and the ordinary lovelessness and incoherence of the world would seem so unsatisying that I expect you would say that, unique though it was, you had rather doubt the world's lovelessness than the truth of your own love.

"And I must confess the same. If every other person in the world says that religion is untrue: if the great name of Science were wrongfully invoked to contradict or explain away religion, and the attempt was successful and the world was atheist, I should still go to my grave not only confident but laughing. I have grave doubts of my fidelity to religion: I am often miserable over the irreligion and wretchedness in the world. But, right or wrong, I have no doubts as to religion. There is a God and he can and does reveal himself to human hearts. That I know, and so do a good many others. I am sorry if I appear merely mystical or individualistic or obscurantist. I cannot help it: I have felt.

"But please do not think that this is the whole of my argument, even for myself. It is only as if a green shoot appearing above the mould proved to me that there is a bulb below. If I care to dig down I shall find the bulb all right. If you dig into yourself you will find the roots also: at present it is only that my shoots came up before yours; God brought them out before I was aware that any roots existed. What I want to show you is that there are roots in you, too; the best sort of roots you've got, and that it is your duty and happiness to bring them to flower and perfection.

"Now, to drop these agricultural metaphors, let me enquire as to the reason why I believe that religion is real and true for everybody, whether they have felt any religious experience or not. It is because I find in most men, in practically all men,

these instincts: (1) an instinct for God; (2) an instinct for goodness; (3) an instinct for immortality * * * So, you see, I do not find my experiences and consequent convictions hanging in the air. I find in human nature the very solid and concrete roots from which the flowers of experience spring. And so far from apologising for religion I am amazed at the unscientific bias of those who ignore or explain away these three roots of religion.

"I reckon that science does not create facts: it discovers them, harmonizes them, explains their causes and effects as far back as possible. I have learned to distrust any general statements which ignore or explain away awkward facts. So when I find that quasi-scientists or quasi-philosophers or so-called apostles of common sense are asking us to ignore the spiritual and physiological facts of the instincts after God, freedom, and immortality, I am not convinced. I feel that my own theory is much more scientific. For although my theory may not be rounded and complete, at least it includes these solid psychological facts, and does not attempt to find a simple solution by ignoring or explaining away all facts which do not fit in with the theory.

"If a man gets up and says that religion is untrue or absurd, I ask him why, in that case, men do, as a matter of fact, instinctively believe in God, conscience, and immortality? No theory of the universe satisfies me which leaves these three factors out of account. In fact, I believe them; I take them as real; I refuse to allow them to be interned in order to render easier the task of some pseudo-philosopher who wants a simple, rounded (and untrue) theory of the universe.

"Therefore, when I put religion before you as true I ask you to consider carefully its roots in human nature. You need not study books, necessarily. I do not send you either to St. Augustine or to Herbert Spencer. Look behind your own counter and see what goods you have there. Examine the list of your own mental furniture. Do you find there an instinct of belief in God? Good: so did the ancient Egyptians, and ancient Greeks and Romans, to say nothing of the religious genius we call the Jew.

"This belief wasn't invented by parsons in the Middle Ages or by priests in ancient times. They may have used it or played upon it, but they did so because they knew it was already there. A person may use or abuse a piano, but only when the piano is already there. To invent a god and force him upon men's consciences would be impossible unless there was a tendency already present in men's minds to believe in Him. So it is with conscience and immortality. Do you find your mind is predisposed to believe in them? Yes: but why? Because there are facts corresponding to them. There is a will or law of God of which conscience is the organ and witness: there is an Eternal life for which you are meant.

"So believe me that in asking you to take religion seriously, it

is not I who am asking you to believe in some fanciful fairy-tale. On the contrary, the fairy-tale belongs to those who tell you that the strongest spiritual instincts in man have no real foundation. That is a fairy-story if you like. If you tell a hungry man that food is an illusion: or a thirsty man that drink does not exist, then you can also tell the man that his hunger after righteousness, goodness, and God lacks and must always lack its proper object.

"Perhaps you may browbeat some into believing you. But you won't convince me. I do not care for fairy-tales which block and deny my highest, best, and deepest instincts, longings, convictions. If the instincts are there, and if life is real, then these instincts have their proper objects and satisfaction. I believe in God, goodness, and immortality because I trust my own instincts and my own nature and will not ignore any of its ingredients.

"But the argument does not stop even here. I am not the only person in the world. I find that I am not solitary in my instincts. There are great companies and brotherhoods who tell me, all down the ages, that what I believe they believe, what I have discovered they have discovered. * * *

"When I find behind me a mass of similar experiences, so general as to be worked out into a system and embodied in a brotherhood, I find at once the use and stimulus of authority. The great brotherhood of similar believers, of men and women who have had the same experiences, buttress me and complete me. They fortify me if my memory of my experiences burns low: they enlarge the range of my vision by explanation or by the account of their own future and deeper adventures; they point the way to better and grander discoveries.

"In the presence of so great a brotherhood and so immense a cloud of witnesses I cease to rely entirely on my own experience. I rely on them too, and continually keep verifying, by my own advancing explorations, that what they tell me is true.

"So when I put before you religion as a real thing I ask you not to accept it as a blind acquiescence in what I think or what other people feel. I ask you to explore your own nature. Do you find there the solid concrete facts of instinctive belief in God, goodness, and immortality? If you say 'Yes,' then I can beg you not to ignore them or pass them by faithlessly or carelessly. And I can strengthen you by pointing out to you that you are not singular in discovering these roots of religion in yourself. I myself, and a great multitude which no man can number, have found these same roots. We have built on them, and find that they issue in the leaf and flower of power, contentment, joy and satisfaction.

"Unless you use them, we are assured that you will have all the dissatisfaction which comes from starving an essential part of your nature. Trust yourself: and listen to our testimony, too,

and have faith enough to make the great experiment of tending and encouraging these roots to see whether the same flowers that blew in the gardens of the saints may not flourish happily in the garden of your own soul."

FROM THE MISSION FIELD.

Branch Conference.—On Sunday, July 3rd, 1921, a branch conference was held at Pudsey. The two sessions were well attended. In the afternoon Sunday-school session the children did credit to themselves and their teachers by the rendition of a well prepared and pleasing program. President Harry S. Stoker and Elder A. T. Jacobsen commented on the Sunday-school work, and pointed out the importance and necessity of the Sunday-school organization. The evening session was presided over by President Nicholson Elliott, who, together with President Stoker and Elder Jacobsen, spoke on appropriate Gospel subjects.

Special Conference Meeting at London.—A special conference was held at Deseret, Sunday, June 26th, last. President George Albert Smith and President Orson F. Whitney were in attendance. There were two sessions, one at 2:30 and the other at 6:30. In the course of the meetings the saints heard words of encouragement and counsel from the fourteen elders of the London conference, also inspiring talks from President and Sister Smith and President Whitney. There were nearly two hundred present at the evening meeting, many of whom were investigators. Prior to the opening of the conference Presidents Smith and Whitney addressed an attentive audience of approximately one hundred and fifty people at Hyde Park.

"Utah and Its People."—This was the subject of an illustrated address, delivered by President George Albert Smith, in the Latter-day Saints' Chapel, Liverpool, last Friday evening. There was a large and appreciative audience. Among those present were: President Smith and family, President and Sister Whitney, President Serge F. Ballif, of the Swiss and German Mission, President Carl E. Peterson, of the Danish Mission, President James Arno Kirkham, of the London conference, and President Wilford O. Woodruff, of the Liverpool conference. There was a goodly number of non-members of the Church present, and they, too, expressed their appreciation of the very entertaining and instructive address delivered by President Smith. President Kirkham operated the stereopticon, and showed about one hundred and fifty slides illustrating the wonderful resources and attractions of Utah. At the close, pamphlets containing a brief history of the Prophet Joseph Smith and the Latter-day Saints were given to friends and investigators.

DADDY'S LOVE.

Ah yes, you loved her best, for she was "Mother,"
And every little whim and way you had,
She all but worshipt, deeming it no bother
To toil and slave for you. But I was "Dad."

You loved her best, and clung to her more tightly;
For when your untamed spirit would not yield,
She kissed your brow and took your errors lightly,
Leaving to Daddy's hand the rod to wield.

I know you loved her best—and that's no wonder,
For she was always kind, while Daddy's wrath
Seemed bitter when he checked you in some blunder
That might strew thorns upon your future path.

You loved her best. I'm glad you did, my Laddie,
For she loved you—God knows she loved you well;
And talked to you of heaven, while "cruel Daddy"
Warned you of ways that lead to death and hell.

And now you've gone where some day you will meet her;
And gazing down from those clear heights above,
Perhaps you'll see that while her love was sweeter,
Your Daddy, too, knew what it meant to love.

C. Byron Whitney.

DIED.

Wilkinson.—A very impressive memorial service was held at Burnley, July 3rd, 1921, in honor of Sister Louisa Brown Wilkinson, who at the time of her death was at Titworth, with her husband, who is serving in the British army. Sister Wilkinson was ill for a number of years. She was a faithful Latter-day Saint, and greatly enjoyed conversing on the principles of the gospel and in bearing testimony to the same. She passed peacefully away on the 21st of June last. She is survived by her husband and one child.

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